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Loving Allah

Imam ibn Qayyim al-Jawzeyya

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The ten reasons for gaining the love of Allah Dear reader, we present to you these ten reasons, which are mentioned by imam ibn Al-Qayim (may Allah mercy him) in his great book, Madarij As-Salikin.



The ten reasons for gaining the love of Allah

All praise is due to Allah alone. And prayers and peace of Allah be upon the chosen Prophet, Muhammad ibn Abdullah, and upon his family and companions and whoever followed his guidance.

O Allah, I ask You to bestow upon me Your love and the love of whoever loves You and the knowledge that helps us to attain Your love!

Dear reader, we present to you these ten reasons, which are mentioned by imam ibn Al-Qayim (may Allah mercy him) in his great book, Madarij As-Salikin.

The first reason:

Reciting the Holy Qur`an with deep contemplation in its meanings and its purposes; this is like thinking deeply in the book that the servant memorizes and expounds on it to understand the purpose of its author. Allah Almighty says: {Do they not then think deeply in the Qur`an, or are their hearts locked up (from understanding it)?} [Muhammad 47:24]

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ محمد: 24

Transliteration: Afala yatadabbaroona alqurana am AAala quloobin aqfaluha

We should know that the purpose of reading is to contemplate; if this could not be gained without repeating the verse, the person should repeat it as the Prophet (prayers and peace of Allah be upon him) and his companions did.



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The second reason:

Seeking nearness with Allah by the supererogatory deeds after the obligatory deeds, because they take the person to the rank of the beloved after the rank of love. Allah the Exalted and Glorious says in the Qudsi Hadeeth: "And the most beloved things with which My slave comes seeks nearness (through) to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (supererogatory acts) till I love him, and if I love him, I become his sense of hearing with which he hears with, and his sense of sight with which he sees with, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge)". [Reported by Al-Bukhari]

«وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته: كنت سميعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني لأعطينه، ولئن استعاذني لأعيذنه» رواه البخاري

Note: This Hadeeth means that he does not say or hear except what is good and does not see except what is permitted by Allah and does not deal with a prohibited thing or walks to what is prohibited; this is because of the success that Allah bestows upon the servant. And this is the meaning of His saying 'so I become his sense of hearing with which he hears, and his sense of sight with which he sees ... etc.'

The third reason:

Remembering Him all the time by tongue, heart, deeds and status; person's share of love depends on his share of this remembrance. Allah the Exalted and Glorious says in the Qudsi Hadeeth: "I am with my servant as long as he mentions Me and his lips moves with mentioning Me." [Authenticated by Al-Albani as Saheeh]

«أنا مع عبدي ما ذكرني وتحركت بي شفتاه» صححه الألباني

And Allah almighty says: {Therefore remember Me (by praying, glorifying), I will remember you} [Al-Baqarah 2:152]

{فَاذْكُرُونِي أَذْكُرْكُمْ} البقرة: 152

Transliteration: Fa^oth^hkuroonee ath^hkurkum

and the Prophet (prayers and peace of Allah be upon him) says: "There is no people get up from a gathering in which they do not remember Allah but they get up like people who got up after eating a donkey's corpse and it would be grief to them." [Reported by Abu Dawûd and Authenticated by Al-Albani]

«ما من قوم يقومون من مجلس لا يذكرون الله فيه إلا قاموا عن مثل جيفة حمار وكان لهم حسرة» رواه أبي داود وصححه الألباني

The fourth reason:

Giving preference to what He likes over what you like, at the times in which the whims

overcome you, and seeking what He likes even if it is difficult. **Ibn Al-Qayim** (may Allah mercy him) says: "Giving preference to the satisfaction of Allah, the Exalted and Glorious, over the satisfaction of anyone else means to want and to do whatever brings His satisfaction even if it dissatisfied the creatures. This is the rank of Ithar, and its superior status is for the messengers of Allah (prayers and peace of Allah be upon them), and the superior of this status is for the Messengers of strong will, and the superior among those is our Prophet, Muhammad (prayers and peace of Allah be upon him). And all of that could not be attained without three things:

- 1- Defeating the whims of the self.
- 2- Doing the contrary to the whims of the self.
- 3- Fighting Satan and his supporters.

The fifth reason:

Making the heart aware of His names and attributes, giving it the opportunity of walking in the orchards of this knowledge, because whoever knows Allah with His names, attributes and acts will certainly love Him.

The knowing person is the one who knows Allah with His names, attributes and acts, and then become sincere in his dealings with Allah, and then sincerely dedicate his intentions and purposes to Allah. On the other hand, whoever denies Allah's attributes had demolished the basis of Islam and belief, and whoever interprets the attributes of Allah seems as if he accuses the prophetic explanation for the message with deficiency.

The sixth reason:

Seeing His kind, beneficence and inward and outward blessings and graces, because they are reasons for His love; the man loves, by his nature, whoever makes favor to him, treats him kindly, consoles him, grants him victory, defeats his enemies and helps him in all his affairs. Allah Almighty says: {and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad and peace of Allah be upon him)} [Ibrahîm 14:34]

{وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ} إبراهيم: 34

Transliteration: wain taAAuddoo niAAamata Allahi latuhsooha inna alinsana la~~th~~aloomun kaffarun

The seventh reason, which is the most marvelous one:

Having the heart totally broken between the hands of Allah Almighty; this could be explained only by the words. To be broken means to be humble; Allah Almighty says: {And all voices will be humbled for the Most Gracious (Allah), and nothing shall you

hear but the low voice of their footsteps.} [Ta-Ha 20:108]

{وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا} طه: 108

Transliteration: wakhashaAAati alaswatu lilrrahmani fala tasmaAAu illa hamsan

The word 'humbleness' is usually used with the limbs, whereas 'submission' is usually used with the heart; therefore, it is said, "if the heart submitted, its limbs would be humble."

The eighth reason:

Having loneliness with Him at the time of His descent, to talk to Him, recite His words, stand with your heart and behave between His hands in way shows slavery to Him and end this with repentance. Allah Almighty says: {Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them} [As-Sajdah 32:16]

{تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} السجدة: 16

Transliteration: Tatajafa junoo buhum AAani almadajiaAi yadAAoona rabbahum khawfan wataamaAAan wamimma razaqnahum yunfiqoona

The ninth reason:

Sitting with the true lovers of Allah and picking the best of their sayings like picking the best of fruits, and do not talk except if talking is better and leads to enhancing your status and benefiting the others. Allah Almighty says in the Qudsi Hadeeth: "My love is due to those who love each other for My sake, My love is due to those who sit with each other for My sake and My love is due to those who visit each other for My sake." [Authenticated by Al-Albani]

«وجبت محبتي للمتجايبين في، والمتجالسين في، والمتزاورين في» صححه الألباني

And it is narrated that the Prophet (prayers and peace of Allah be upon him) said: "The strongest tie of faith is to love for the sake of Allah and to hate for the sake of Allah." [Reported by al-Albani as good by the virtue of another hadith]

«إن أوثق عرى الإيمان: أن تحب في الله، وتبغض في الله» الألباني، حسن لغيره

The tenth reason:

Neglecting anything makes a curtain between the heart and Allah the Exalted and Glorious. If the heart is corrupted, the person would not find benefit from what he fixes in his worldly life and he would not find benefit or gain in the Hereafter. Allah Almighty says: {The Day whereon neither wealth nor sons will avail, Except him who brings to

Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].} [Ash-Shu'ara` 26:88-89]

{يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (88) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ} الشعراء: 89-88

Transliteration: Yawma layanfaAAu malun wala banoona (88) Illa man ata Allaha biqalbin saleemin

There are three requirements for repentance; regret, desistance and apology.

Repentance means to regret the deeds of the past and to desist it in the present time and to intend not to do it in the future. These three conditions should be present at the time of repentance to return to the status of slavery, that you are created for it. Actually, this return is the essence of repentance.

The source: The five corrupters of the heart, by imam Ibn Al-Qayim Al-Jawzyah (Indulging in social discourses, wish, being attached to other than Allah, satisfying the appetite and sleep)

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